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THANK OFFERING THOUGHTS.

From the recesses of a lowly spirit,
Our humble prayer ascends; O Father! hear it.

—*John Bowring.*

Did we in our own strength confide,
Our striving would be losing.

—*Martin Luther.*

Eternal source of every joy!
Well may thy praise our lips employ.

—*Philip Doddridge.*

Scaling heavenly heights by unearthly ways,
Thee our God we praise all our nights and days,
Thee our God we praise.

—*Christina Rosetti.*

To Thee whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all being raise,
All nature's incense rise!

—*Alexander Pope.*

Thanks for thine own thrice-blessed word
And Sabbath rest;

Thanks for the hope of glory stored
In mansions blest;

Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks to Him ascend
Who died to win

Our life, and every trophy rend
From death and sin;

Till, when the thanks of earth shall end,
The thanks of heaven begin.

—*Frances R. Havergal.*

OUR MAY THANK OFFERING.

THE thank offering idea is no new one. Thirty-five hundred years ago the Jews were taught (Lev. 7 : 11, 12), "And this is the law of the sacrifice of peace offerings which he shall offer unto the Lord. If he offer it for a *thanksgiving*, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried."

We find that under kings who sought to lead the Jews in the way of the Lord's commandment thank offerings were made, as in the reign of Hezekiah. In 2 Chron. 29 : 31 we are told that "Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank offerings unto the house of the Lord. And the congregation brought in sacrifices and thank offerings."

It seemed to follow naturally that living near to God involved thanking him for his blessings. Also that a spirit of thanksgiving tended to make people draw near to God, for we find that when Manasseh was seeking to reëstablish the worship of the true God "he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel."

Any one who has participated in one of our annual thank offering services will remember the tenderness of spirit and the brooding of God's presence which made the place seem hallowed and brought the soul into nearness to God, making the spirit soar in sympathy with the words of Sarah F. Adams :

" There let the way appear
Steps unto heaven ;
All that Thou sendest me
In mercy given ;
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee."

We find that the noblest Bible characters often gave thanks, and sometimes under circumstances which might excuse bewailing.

Look at Daniel. After the writing has been signed which means to him death if he continues to pray he repairs to his chamber, and what for? "Now when Daniel knew that the writing was signed he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and *gave thanks* before his God as he did aforetime."

If he could give thanks under those circumstances, who can find an excuse for withholding?

Christ gave thanks under a variety of circumstances; when he was about to feed the multitude he "gave thanks," when at the grave of Lazarus he thanked the Father for having heard him; when establishing the Lord's Supper he "took bread," "took the cup," and gave thanks.

Paul's writings are full of the spirit of thanksgiving. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." This is a representative passage. Paul's advice in regard to thankful giving is well expressed in 2 Cor. 9: 6-12, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. . . . Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

The psalms are filled with exhortations to thankfulness and praise.

Our thank offering service comes at a time in the year when nature's many voices are glad with praise. Let us show our gratitude heartily, giving generously, cheerfully, trusting that He who has so wonderfully cared for us will grant his guidance and blessing even more abundantly.

PARAGUAY has five foreign missionaries for its 500,000 people; one for every 100,000. The proportion is the same in Uruguay.

A TRUE STORY FOR THANK OFFERING DAY.

THERE is living at the present time in Midnapore a very aged Christian woman named Chandu Ma. She has had an interesting history, which is one of many proofs that our mission in India has been the means of saving souls.

Chandu Ma is tiny in body, but has a large, warm heart, brimful of intelligent, helpful love and wonderfully quick to know just when, where, and how to do the kind thing to anybody who needs. She loves every one, but especially loves and reverences the missionaries, and when any of them are ill she is always doing something for them in such a sensible, quiet way as to make them really feel better, at least in the certain knowledge of sympathy and love.

More than fifty years ago she came to our missionaries in Jellasure, bringing to them her little daughter. Her husband had died during the famine. Work was hard to get, even at three cents a day, and it was impossible for her to feed herself and child, so she gave it to those who could care for it and went her way. She was not seen by the missionaries for many years.

In the mean time the child was cared for, educated, grew up, and was married to a young man who when a child was one of many hundreds of children who had been destined for human sacrifice and who were rescued by the British government. They had two children, a son and daughter. About this time the little heathen mother appeared, and after that often came to see the family.

When the Midnapore chapel was built in 1864 she was one of many women who sat in rows on the roof, each pounding with a mallet. It may interest some to know how a roof to a brick house is made in India, so I give the *modus operandi*: (1) heavy timbers three feet apart, (2) joists laid across them nearly a foot apart, (3) a layer of tiles a foot square and an inch thick, (4) a thick coating of plaster, (5) another layer of tiles, (6) lime and crumbled brick mixed together and spread

evenly over the last, four or five inches deep, (7) women beaters sitting on their feet in a row, each occupying about a foot and a half of space, and each having in hand a billet of wood a foot and a half long flattened on one side and made small at one end for holding. They begin beating at one end of the roof, usually in unison, and often, especially if Santals, singing. (Santal music is minor in character, and it sounds weird yet charming to the people in the streets below.) In the mean time the master mason sprinkles water and keeps the surface even. After beating a row a foot deep for a few minutes, they all hitch back another foot, and so on to the other end of the roof. They then go back to the beginning and beat it over again, and this must be repeated many times until the whole has been cemented into a solid mass. Then the master mason goes over it all with his trowel and polishes it till it is as smooth as marble. Such a roof is almost time proof. Our mission chapel on which Chandu beat is 43 x 24 feet, and it took twenty women six days to beat it.

During these days of work she became better acquainted with our native Christians and learned a little of religion. Afterwards she went back to the jungle. One day, in talking with her about her life, she told me of an experience she once had in the jungle. She said she had been out to pick up bits of wood and sticks, and had turned to go home when she saw just before her by the path a large bear drinking water from a little pool. She knew that the bears were fond of attacking people, tearing and mangling them, though never eating the flesh. The path was very narrow, and if she stepped out of it and tried to hide in the jungle the bear would surely hear her. Instantly she prayed to God and promised him if he would save her from the bear she would love and serve him forever. Then she stepped softly and quickly past the bear, and, though very near him, he kept on drinking and did not turn at all.

But like many other people she forgot her vows. She came to see her family but still continued a heathen.

The granddaughter was put into Miss Crawford's school when a small child, and she early learned to know and love the Saviour. She was bright and quick to learn, and at eleven years was well advanced in her school classes. Like all Miss Crawford's children, she was a happy child. In that nursery of piety there was a short family prayer-meeting every evening, alternating between the younger and older children, so that each evening the instruction was suited to the capacity of the company. Miss Crawford had the happy faculty of making herself clearly understood, and consequently her pupils were well versed in Bible knowledge. Her children early learned to use their voices in prayer and praise.

When the granddaughter, Sara, was about eleven she came to spend a school vacation with her parents at Midnapore, and at the end of it her little heathen grandmother was to take her back to Jellasure. The distance is fifty miles, and of course they had to walk. At that season of the year there is no rain, so the ground is always dry. Travelers cook the evening meal in the open air and sleep under trees. Each night after spreading their blanket for sleep little Sara took from her bundle her Testament, read a portion, and then (after the manner of Hindu kneeling) prostrated herself with her forehead to the ground and prayed. Chandu told me that Sara's prayers were like a child talking to a mother whom she loved. She prayed for her dear Takur Ma (grandmother), for the Missi Baba (Miss Crawford), for her schoolmates, and for the heathen. This she did each night on the way.

I will give what happened after nearly in Chandu Ma's own words, "The next day after Sara got back she was taken sick, and we soon found it was that fearful sickness cholera. I sat on the floor and held her in my arms close to my breast. She knew she was going to die, but she was not afraid. She kept saying to me, 'Dear Takur Ma, say you will love Jesus and come to heaven with me;' but I couldn't say that. She looked in my eyes and said, 'Do say it, dear;' but I couldn't.

The dear child seemed greatly distressed. I trembled and pressed her closer. At last she said, 'Dear Takur Ma, I can't go to Jesus till you tell me you will come too; say yes.' Then something down in my heart said 'Yes.' I kissed her and my mouth said, 'Yes.' She smiled in my face and then her breath stopped." In relating her experience for baptism she said, "Little Sara brought me to Jesus."

For about twenty years Chandu Ma has had the care of the zenana teachers, living with them and seeing that they are always safe in the house at bedtime and the door locked. These teachers don't always like restraint, and have sometimes gone out of their yard without Chandu Ma's knowing it, in which cases she has been very severe with them. In fact she has seemed to think that the honor of the zenana work rested on her, and those unmarried teachers have been guarded with a never ceasing vigilance; consequently they have never loved her, the only exception so far as I know to her being universally loved.

She has been a pensioner for a number of years; but still she is full of energy and is interested in every thing going on. While acting as escort to the zenana teachers her genial, kindly ways made her a favorite in all the houses, and though unlearned she had the gift of interesting the ladies of the family. She told the "old, old story" in a way to be understood, and it may be that in the "sweet by and by" some may rise up and call her blessed. It was a trial to her to have to stop going with the teachers, but the rough shaking of the cart got to be too much for her poor old head, and she had to give it up. I once asked how old she was. She said she thought "about a hundred." She may be nearly ninety.

"Dr. Mary" says she smiles in a *wonderful way* when she gets the messages of love from us. She was poorly after we came away last year, but now she gets a cup of hot tea every morning with a piece of white bread, which seems to "set her up" for the day. Dear old saint! How I love her! S. P. B.

SYSTEMATIC GIVING.

CHRIST governs his church by great principles and great love rather than by flexible laws. Whether a disciple of Christ shall make a practice of giving or not is no more an open question than whether he shall pray or not. Great givers and blessed were those poor persecuted Christians of Macedonia, fit to be held up at Corinth as patterns of liberality and quite worthy to set the example for us in these days.

First, they gave voluntarily; they did not even wait to be asked; they gave not as a deep well gives to the toiler at the windlass, but as a fountain gives to the wounded hart that stands panting at its brink. Second, they gave largely. It is easy to give out of one's abundance, but out of one's poverty, ah! there's the trial of it. When David was offered the ground for his altar as a gratuity, he refused it, saying, "I will not offer to the Lord that which doth cost me nothing." Self-denial is the first step in consecration. Third, they gave from principle. The beginning of its generosity and its motive and inspiration lay in that they first of all gave themselves to the Lord. When self is given, time, talent, and treasure flow naturally to the Master's feet. Liberal, cheerful, and systematic giving is clearly set forth in the Word of God.

We should all give as much as possible, but we should also have a system of giving. One-tenth of our income seems to be a fair and good proportion for a general guide. "Hap-hazard giving cannot be pleasing to the Lord." Why should not his cause be treated as fairly and squarely as our business or family interests? The head of the family who does not know how much may be used for rent, food, clothing, and other necessities, but who thoughtlessly spends all upon one thing and goes without another, would be considered at least a poor manager, yet many treat our Father's interest in just that manner. Is it not infinitely better to lay aside one-tenth and to know how much can be given and how and to what it may best be given? One who tries it will be surprised to see how

much such systematic giving can accomplish ; also how much we shall have to give outside of this regular giving. I believe God blesses both in spiritual and temporal things the person who honors him by setting aside a stated portion of his income to his service willingly. I have never known an exception. Have you? We are stewards of the gift of God ; the silver and the gold are his ; we hold nothing in fee simple, not even our houses and lands, for God gave us brain and sinew to acquire them. One great sin of to-day is withholding from the Lord. When Cortes marched into Mexico with his rapacious army he told the natives he was afflicted with a disease which nothing but gold could cure. Alas ! that the same disease should have affected the followers of Christ.

It is God's purpose that all nations should be evangelized, but there are still multitudes who dwell in the darkness and shadow of death. Why? Because God works through human instrumentalities, and he is waiting until we are ready ; our wealth must furnish sinews for the holy war. We are greatly distressed for the heathen, just as the disciples were for the hungry in the desert place. "Give ye them to eat," said Jesus. "Give ye the Gospel to all nations," he says to us.

He was the greatest of givers ; he gave everything he had for our deliverance from sin and death ; he gave his time, his mental and physical strength, his personal endowment of every sort, his life, himself. He came from heaven to give good gifts to men, sight to the blind, hearing to the deaf, peace to the troubled soul, rest to the weary and heavy laden, and the song of salvation to such as were sitting in the shadow of death. Loving to give he freely gave us all, and what shall we render him? Is ointment of spikenard too costly for the anointing of his feet that were shod with the sandals of salvation and pierced with nails that retribution had forged for us?

The gift of God is eternal life through Jesus Christ our Lord. Is anything too good for him? As I call to mind the insufficiency of our treasury during the last fall to meet the demands

for funds to send the Gospel to foreign lands, it leads me to ask the question, If it would not be wise for every church to esteem it a privilege to honor the Lord with the firstfruits of all their increase and to bring all the tithes into the storehouse, that there may be meat in his house, and prove him and see if he will not pour out a blessing that shall cause our hearts to rejoice and our treasury to overflow?

Let us, my brother and sister in Christ, watch and pray earnestly that we yield not to the temptation of withholding from the Lord, and let us not give grudgingly or of necessity, for "God loveth a cheerful giver." L. S. O.

A THANK OFFERING.

(*"What shall I render to God for all his benefits?"*)

O WHAT have I to render?
 What benefits have I,
 That I should seek to offer
 From my too scant supply?
 From morn to dewy even
 I toil for golden pelf.
 If my pennies I give to the Master,
 My pounds I will keep for myself.

While some will give him nothing,
 Though boundless is their store;
 And some will give him little,
 Why should I give him more?
 For old age or disaster
 I'll hoard my precious pelf.
 If my pennies I give to the Master,
 My pounds I will keep for myself.

But what ought I to render
 For health and friends to-day?
 I read an open Bible,
 At eve I kneel to pray.
 My soul is growing thankful;
 I'll share my hard-won pelf,

So a part I will give to the Master,
A part I will keep for myself.
My soul must face the question,
It will not be denied,
They'll meet me at the judgment
The souls for whom he died,
This offering I will render,
For him I'll use my self.
So my pounds I will give to the Master,
The pennies I'll keep for myself.

—MRS. MARY B. WINGATE.

CAUSES FOR THANKFULNESS.

TREASURER'S NOTES.

THE not-to-be-forgotten month of February, 1894, has gone, and many already know that at the close there was money enough in the treasury to pay the quarter's appropriations, with "fragments" left for the present quarter. Our workers East and West have prayed and worked with earnestness and in faith. Special meetings have been held, like the one in Hillsdale, Mich., and the district convention in Rochester, N. H. At the quarterly convention of the Rhode Island District Woman's Society the need was discussed and substantial aid arranged for, as was in the case in the Quarterly Convention of the Massachusetts Association and in Quarterly Meetings of other states.

Personal contributions have helped very much, and many of them have been accompanied by words of cheer and faith. A lady in California writes, "I hope your face will be wreathed in smiles before the 28th." Another in Massachusetts wishes to make "a thank offering unto the Lord for increased faith and a sweet lesson of trust."

"Unknown" sends \$10, and "For the Women of India," who often remits in this way, \$5; both of Maine. Another lady in Maine contributes \$25, and through this gift influenced her church to add \$17.75. A lady in Massachusetts, to whom we

were indebted last year for a generous contribution, sends \$25 ; and a gentleman in Rhode Island \$10, in memory of one who in life was well known to a large number of our workers. From Minnesota comes \$25 from two ladies, and a lady in a church in South Dakota makes a contribution to Miss Barnes's outfit and passage. One might name a number of personal letters like these, with sums varying from \$1 to \$5.

That our treasury might overflow, the executor of the estate of Rev. Silas Curtis, Mr. Moses B. Smith, sends us \$500 on account of Mr. Curtis's bequest to the society. Could Father Curtis know, it would please him that it came when it was needed so much—and possibly he does know. There is more to follow, which his friends wish should be reserved for a "Curtis Fund."

With all the other good things in February the Cristy estate paid through its executrix, your treasurer, \$14,000 to the Cristy Fund, the income only of which can be used for the work of the society. It has been invested by the treasurer with the advice of the investment committee.

Was it not a month of rich blessings, fitting us to observe our thank offering service in May with real thankfulness of heart? Our committee who has the arrangement of the thank offering is very busy maturing plans by which the service may be observed as widely as possible. The aim is to reach the smallest and largest churches alike. If the gift is only the widow's mite, given in faith and with prayer for God's blessing upon the work, surely it shall have its reward.

Among the many causes for gratitude are our safety from the distressing poverty of the times ; our Father's loving kindness in opening hearts to give in our need ; the loyalty of our workers in India and at Storer ; the opportunity of which we have availed ourselves to enlarge our work at home and abroad ; and, last but not least, just such times as these whereby our faith is tested and God's promise "to pour out a blessing" is fulfilled.

In making our offerings let us not forget that with the aid of a *large* thank offering we can close our year without debt.

LAURA A. DEMERITTE.

A THANK OFFERING RECEPTION.

A UNIQUE reception was given in Hillsdale, Mich., March 7, by Misses Maxie and Mead. One hundred and sixteen invitations were issued to as many ladies, each inclosing an envelope with the suggestion that the recipient place therein a thank offering as Providence had favored her, to be devoted to the present emergency in our Woman's Missionary Society. The invitations were generally accepted. Flowers and music, social intercourse and addresses made the evening pleasant, till we were asked to the refreshment rooms, where young ladies and gentlemen served us to coffee and cake on dainty china and silver. The envelopes were deposited in a basket, and when opened and the money counted it was found that \$18.50 had been left as a thank offering, and others not able to come will probably increase the amount.

We all enjoyed the evening so heartily that we cordially recommend such a social occasion to other communities, with the wish that receptions may thus become not only pleasant but beneficial.

ONE OF THE INVITED.

THANK OFFERING DAY IN RHODE ISLAND.

THE thank offering service as observed in Rhode Island probably does not essentially differ in manner and results from the observance in other states; but in obedience to the request of the editor the line of work in our small corner shall be recorded.

The observance of a special day in which to make a special offering to God for the furtherance of his work began in the Roger Williams Auxiliary, Providence. The plan was at first adopted by this Auxiliary as a means of raising in part its ap-

portionment of the district work of the Woman's Society. Care was taken, however, to introduce into the thank offering meeting the true spirit of *thanksgiving*. At the outset it seemed to some of the members that they could not make a special offering, as they were already giving in this line of work what seemed their full measure. But by carefully observing the daily providences dispensed to them they found much occasion for thanksgiving. And by carefully watching the usual output of their dollars they discovered here and there a luxury or a comfort that they could well afford to forego for the sake of Him who gave all to pay the price of redemption.

Thus two objects were accomplished; viz. a spirit of thank offering was developed, and the offering itself was received for the furtherance of work in hand.

Now this Auxiliary makes this offering *additional* to its regular work, as is the general custom. This observance did not become general in Rhode Island until adopted by the society at large, but is now largely observed in our churches where we have Auxiliaries. Our workers always speak of the thank offering service as being helpful spiritually. The programs followed bring our women into service in a somewhat more public way than in the regular Auxiliary meetings. The offering of a prayer on a theme previously assigned, or the giving of a paper on a special topic, gives both mind and heart spiritual exercise, and thus develops spiritual strength. Another important advantage realized is, that by means of the thank offering service women are helped to give both money and interest to our mission work who cannot be influenced to active work through the Auxiliary. It is safe to conclude concerning such cases that the idea of thank offering appeals to the heart as the regular work does not. A woman may easily be influenced to give, because she has been so abundantly blessed in her family and in her daily life, who might not readily realize that some sister of the great human family, resident in India or in our Southern field, needed her aid. From

the one conviction to the other, however, is but a step ; and thus an opportunity is opened for impressing the truth that all mission work is in spirit a thank offering of money, time, and self for the manifold blessings that flow from a knowledge of Christ.

Again the union of sympathy and interest that results from the gathering of our various Auxiliaries in a specified month and for a common interest gives inspiration to our work. Thus from the observance of Thank Offering Day we are learning to more freely and more earnestly "praise God, from whom all blessings flow," and to rejoice in "the tie that binds our hearts in Christian love."

ELLA EVANS STANTON.

LET US BE GRATEFUL.

WITH thanksgiving to God and hearty commendation to the loyal band of workers who compose the F. B. W. M. S., we would record the fact that prayer and work united are accomplishing what has been so earnestly desired, that this organization may continually enlarge its borders and promptly meet all of its financial obligations.

Earnest responses to the "call for prayer" have been received from Auxiliaries and individuals, until our treasurer writes under date of Feb. 21, "I have great faith the need for the next remittance will be fully supplied when due, Feb. 28."

Sisters, let these consecrated gifts still come for the service of our Lord, until Exod. 36 : 7 shall be a truth with reference to this society.

Dr. Mary Bachelor met our new missionaries upon their arrival in Calcutta, and reports them in fine health.

Arlington, R. I.

MARY A. DAVIS, Pres.

TO THE YEARLY MEETING SECRETARIES.

WE are very desirous of systematizing the work among the children. For that purpose will not the secretary of each Yearly Meeting write to me at once the name of the Children's Secretary in that Yearly Meeting and any facts or suggestions relative to the children's work? For the help of all interested extracts from such letters will be published in the HELPER.

FRANCES STEWART MOSHER.

FROM THE FIELD.

CORRESPONDENCE.

SHIP "PURITAN," Jan. 30, 1894.

WHEN asked to write for the *HELPER* this year I said I would take the months of January, February, and March, as I should not probably be in the country after the latter month; but here I am, started for home before January is fairly gone! The captain of this ship, C. S. Dunning, is from Harpswell, and has been in the Calcutta trade for some years. We had to leave sooner than I expected, and the last days in Balasore and Midnapore were very full and hurried; in fact, all the days since November, before our Yearly Meeting, were very busy ones. The trips into the country—Metrapore, Baliapal, Ujuda—and work in all these places, the getting ready for and getting through Christmas, the special meetings, the coming of the new missionaries with the attendant bustle of reception and opening of boxes, the getting ready for a long home voyage, and the hurrying off at last made the days seem all too short.

I'm glad, however, that the prospect in our field is brighter than for some time. The evangelistic work among our churches during the past few months has produced excellent results, and there have been several baptisms from among the heathen lately, two at the close of our Y. M., three at Ujuda, and quite a number among the Santals, where a most hopeful work is going on. The coming too of seven new, strong, fresh helpers is enough to revive the courage of the most weary.

We began to be almost impatient for their coming before they got to us, for they were advertised to be due in Calcutta on the 19th of December in the first place, then the 21st, 25th, and 27th, and they did not actually arrive till Jan. 2, and those

coming to Balasore did not reach there till Jan. 13, and then the erratic little steamer that brought them dropped them four or five miles down the river, so that Mr. Coldren had to go after them in his boat, and only a providential breeze made it possible for them to get up to town that night in time for the reception which had been prepared for them by the native Christians.

Mr. Hamlen had been awaited with fear and trembling by the prospective pupils of our new High School, and with not a little apprehension by older ones ; but we felt after seeing and hearing him that no mistake had been made, and so "thanked God and took courage."

I came on board the *Puritan* Jan. 26, and we left our moorings the next morning, but now four days later we are anchored only thirty miles down the river and may be delayed some days yet, because some ten or eleven of the sailors after they had been on board a few hours declared they wouldn't work, wouldn't go on the ship, etc. ; and so, as we were still in communication with the world, the captain ordered police, had them arrested, taken back to Calcutta, tried and imprisoned, and now we must wait for new men to be hunted up. This shows that "poor Jack" can be a most exasperating individual if he takes a notion ; and in this case it was simply a notion, for there was not the slightest cause for his actions.

Feb. 6. Going down the Hooghly. At last we are started again after a delay of eight days. I hope we have no more untoward happenings ahead of us. The probable days of seasickness and the months of isolation are not pleasant to look forward to, but beyond these the home-going, the meeting with dear friends, and mingling with civilization again make one willing to endure much between.

May He who holds the waters in his hand hear the many prayers that are being offered to him, and bring us safely to our "desired haven."

L. C. COOMBS.

LETTER FROM MARY R. PHILLIPS.

136 DHARAMTALA, CALCUTTA, INDIA, Jan. 23, 1894.

FOR two months, dear little HELPER, I have been trying to tell you how delightful our voyage was and how good it is to be in old India again. Our work for Sabbath-schools in England was very cheering. The remembrance of the meetings held in those old manufacturing cities will enhearten us for many a day. Leeds, Birmingham, Newcastle, Halifax, Hull, Sheffield, Manchester—black with the smoke of ages, solemn as a funeral, even the dray horses “moving in procession,” their very feet falling with a muffled thud strangely in keeping with the blackness and silence—contain some of the most charming homes and the truest hearts, to which it was a great privilege to be welcomed. You may remember that the women at Manchester kissed the first bales of cotton which came from America after our war, and that until Beecher went to England in behalf of the slave during the war English sympathies were with the Southern planters. At Halifax we dined with a gentleman, a friend of Gladstone’s, who sat beside Beecher when he delivered an address which turned the political tide in England. The picture he drew of Beecher, “standing as a rock, alike indifferent to the hisses and cheers until there was a lull, then springing into life and swaying the crowd with his mighty eloquence till he swept it triumphantly on to his side,” was very graphic, and his enthusiasm worthy of an old veteran of the army rather than that of a mathematical professor.

From the darkness and smoke where weary men and women are still toiling on we were ushered into the dazzling brightness of the great spirits forever at rest. Who has ever stood before the paintings of Raphael, Murillo, and Rubens, and not felt their spirit presence. On memory’s canvas England’s somber scenes make a rare background for beautiful Paris and the Louvre with its wondrous wealth of color and shade.

We sailed for India from Marseilles at sunset. I have seen no port so beautiful. I never knew what royal purple was be-

fore. Nature in a dreamy, lovely robe of purple and green tinged with sunset hues fairly enchanted me, and we hung over the side of the vessel till the last dim shade faded in the distance.

Thirty missionaries came with us. The last three days we were on the edge of a cyclone, but He who stills the tempest brought us to our desired haven in safety. How natural India seemed, yet how changed. What progress in one little decade. I'd like to write a volume about Bombay. The transition period of India life is so marked there. The native churches are growing in the fullest sense of the word. Calcutta, too, is keeping abreast in this forward march. Fifteen hundred native boys and girls gathered in a Sabbath-school convention is a joyful sign of the times. The addresses given by native pastors and the responses by the children evinced much preparation and thorough training. Other signs there are which we would gladly ignore—thoughtless crowds, both native and foreign, plunging into every excess of gaiety. Balls innumerable are the crowning feature. Just now they are "magnificent" ones to welcome the new viceroy and send away the old one. How grateful we are that the new one, Lord Elgin, is a total abstainer, and that he intends to work for the people.

Religious services, too, of every description are held everywhere, from the daily sacrifices of lambs and goats by the heathen priests to the solemn daily meetings "for the deepening of spiritual life," conducted by Christian men just from England and missionaries here.

Opium commissioners are stirring no enviable breeze just now in their wanderings up and down the country, of which we can say more when the final report is made out. My work—Sabbath-schools, hospitals, and social purity in the slums of Calcutta—is a field broad enough to satisfy any sane craving for downright "whole-soul" work. But you who held the ropes so firmly and tenderly years ago will understand the increasing longing for the work in dear old Midnapore and the jungles.

How I did enjoy it! A longing, too, for the voices that are still which cheered me in many a sinking hour, and a deeper one still for the little hands that were always in ours ten years ago. From the grand old trees, the lovely flowers, from the darkness and the sunshine, everywhere little faces flash out for a moment and are gone, and we thank God our loss is their gain and that you who never forgot us will remember them. We have had a delightful week at Balasore. What a beautiful station it is with its everlasting hills. How good the missionaries did seem! The older ones so mellowed and ripened by long and fiery experiences, and the younger "following on" with most commendable zeal. The new missionaries, of whom we caught a cheerful glimpse, are brimful of cheer, and will, we trust, according to Dr. Bachelier's prescription, so exercise their common sense as to neither over nor under do. The Midnapore Missi Babas have cheered us with flying calls, and were in perfect health. We have just finished a book which was written right out of the keen heart experience of a lady whose husband has recently died. The title is "The Bishop's Conversion."

Let no missionary come to India before reading it. It's the best picture of missionary life we have ever seen. The style is charming, the descriptions graphic, and the argument conclusive. Put it with your best missionary literature.

EXTRACTS FROM A LETTER FROM "DR. MARY."

ZENANA WORK, ETC.

IN one of the houses where I examined pupils I saw a little boy baby lying on the floor wrapped in a ragged bit of cotton cloth and with a charm round his neck. The proud mother-in-law said, "This is my son's son. Last year the Bo lost a little one, and we made a vow to the gods for this one, and put a charm on him, and he lives." Poor things! While I was hearing lessons in another house a new pupil came in to be taught; a little girl of about nine, I should think. She was

married, as I knew by her timid, cringing manner in the presence of her mother-in-law. After the lessons I had a little talk with the women, and they told me the child was married at six and a half years, and soon after was brought to the husband's house to live. Much money had to be paid for her, and now she worked all she had strength to to pay for herself. In this house the Bible instruction was not very satisfactory.

The dispensary is as popular as ever. I see and treat upwards of thirty patients daily. As each in turn is examined and treated, they are so gratified to have a little talk. It isn't much, but I want to do all I can for them.

Balasore, Nov. 10. At Yearly Meeting I am so fortunate as to be Mrs. Boyer's guest. In coming down here seventy miles we had one horse, three ponies, and the last ten miles Mrs. Smith's family cart with a pair of trotting oxen; this was the most comfortable part of our journey, which occupied three days. Mrs. Boyer has been and is trying the experiment we have heard so much about, of living with and among the natives under her charge. She conforms as far as consistent and possible with native usages and modes, and yet is every inch a lady of refinement and dignity. I understand now the hold she has on the native people. She has just now been talking with an inquirer in the next room, and praying tenderly with him. I feel the influence of her prayer in the Presence, which is very real.

Thirty-three guests are here from the Midnapore end. Joseph Fullonton, the pastor, sees that all are provided for.

BANDS and societies in Minnesota, Illinois, and Nebraska are sending money for Miss Barnes's salary. The president of the Sanilac Q. M., Mich., Woman's Society says, "I am trying to awaken an interest among children in this part of the work in behalf of the children's missionary."

OUR theological systems are artificial and arbitrary, not natural.

PRACTICAL CHRISTIAN LIVING.

THANKSGIVING.

BY V. G. RAMSEY.

BRING an offering to the Master? What, beloved, shall it be,
 Worthy of His wondrous kindness who has given all to thee?
 Gold and myrrh and sweet frankincense to his altar wilt thou bring,
 As of old the adoring wise men offered to the infant King.

Bring thy best, for he is kingly. Bring thy offering full and free;
 Thou canst never match his bounty, for he gave his life for thee;
 Love unmerited and boundless! Let it stir thy languid heart,
 Till it glow with fervid longings in his work to share a part.

Look on all his gifts around thee—gifts that make it joy to live;
 Best of all, O regal kindness! he has given thee power to give;
 He has filled thy hands with blessings which he bids thee scatter
 wide;

Calls thee friend, and not a servant—friend to labor at his side.

O to share his royal favor! O to work betimes with God!
 Following, though the way be thorny, where the feet of Christ
 have trod.

O to give with glad thanksgiving—freely, freely we receive!
 Counting this our crowning blessing, that he gives us power to give.

◆◆◆

 OCEAN PARK.

THESE warm days remind us that summer is coming and a
 visit to the Park and the Woman's Convention. The
 woman's days are Aug. 13 and 14. We aim to make them
 very helpful to women, and this year they are to be especially
 attractive. The N. E. Missionary Workers' Conference, the
 lecture, etc., will be referred to again by the HELPER.

Just now we call attention to the afternoon of Aug. 14, when
 it is intended to have a question box. The questions must
 refer to woman's work, and can be asked by young women or
 old. Whoever has a question to ask of this kind, will please
 send it to the chairman of the convention committee, Laura
 A. DeMeritte, Dover, N. H., and she will see that it is as-
 signed to some one to answer.

It is hoped that a large number of women will plan to be at
 the Park this summer during the Woman's Convention.

FOR COMMITTEE.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1894.

January, The World; *February*, China; *March*, Mexico; *April*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Protestant Europe; *November*, South America; *December*, United States.

PROGRAM FOR MAY.

THE following program is simply suggestive, and may be changed as seems desirable:

1. Service of song.
2. The Lord's Prayer in concert.
3. Responsive reading. Ps. 96.
4. Singing. Collection of the envelopes.
5. Scripture. Rom. 8: 26-28.
6. Prayer for the presence and intercession of the Holy Spirit; thanksgiving for all that God has accomplished through this society.
7. Singing.
8. Scripture. Luke 21: 1-4; Mark 14: 3-9.
9. Prayer that all our women may consecrate heart, means, and strength to the cause that cost the life of the Son of God.
10. Singing.
11. Scripture. Gen. 4: 9-11; Rom. 10: 12-15; Matt. 25: 31-46.
12. Prayer that our whole Zion may realize her responsibility to the brotherhood and sisterhood of heathen lands.
13. Illustrative selected reading. True story for thank offering day in this number.
14. Opening of envelopes and reading of scripture selections.
15. Singing.
16. Prayer of thanksgiving for the harmony in the young people's movement, and that our young may be imbued with the spirit of Him who said, "Go ye into all the world and preach the Gospel to every creature."
17. Singing.
18. Remarks.

19. Report of amount of offering.
20. Closing prayer. _____

The call for the fourth annual thank offering meeting of our society appeared in the March *HELPER*. It is earnestly desired that all hold the meeting during the month of May, selecting the day of the month that is most convenient for the local church. The following suggestions as to how to plan for the meeting are presented with the hope that they will prove helpful. Let *all* the women of the church and congregation have a special invitation to meet and bring with them an envelope containing a thank offering for all the blessings which come to them as women through the Gospel, along with a text written out in full but with no signature. After the devotional exercises the envelopes are collected, one sister is chosen to open them, another to count the money contents, and two others with good clear voices to take their turn in reading the texts; when there are many the reading of them is interspersed with singing.

Any sister so situated that she cannot respond to this call from her own church may still be sure of the blessing by observing the call and sending her offering direct to our general treasurer, Miss L. A. DeMeritte, Dover. N. H.

This thank offering should be made as special and extra by the individual, and should not take the place of systematic pledges, yet it may properly be applied toward meeting amounts pledged by Yearly Meeting and state societies. It is hoped that Yearly Meeting, Quarterly Meeting, and Auxiliary officers will coöperate in the plan by devising ways and means that the meetings may be generally held and a grand spiritual blessing result.

In order to facilitate the work the committee have arranged to furnish printed invitations for local meetings. These invitations will be furnished in any number desired free of charge. Each invitation will contain an envelope to receive the individual offering, that should be presented at the meeting or sen

to the local treasurer on or before the date of meeting. The local committee will have simply to send for such number of invitations as they desire, and then fold and send to individuals. *Don't fail to use them.* Send your order at once to Miss Clara M. Law, 820 Westminster St., Providence, R. I.

CLARA A. RICKER,	} <i>Finance</i> <i>Committee.</i>
SUSAN A. PORTER,	
CARRIE C. SWAN,	
EMELINE B. CHENEY,	

Copy of the circular invitations for use in the thank offering service of the Woman's Missionary Society.

"Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5: 17, 18.

DEAR SISTER:—Because of the supreme need among the unsaved, both in Christian and heathen lands, and in recognition of the blessings that come to all through the Gospel, the Free Baptist Woman's Missionary Society has issued a call to every sister in our churches to give unto the Lord a thank offering both of material substance and of spiritual praise. That you may share the blessing you are invited to share in the offering, which in our church will be rendered on May——in the church parlor at——P. M.

We earnestly invite your presence at the meeting; and your prayers for a spiritual blessing upon the Woman's Society and for the success of its work; and your gifts according to the measure God has given into your trust

If you are not circumstanced so as to give your substance, surely from a life full of blessing you can offer praise and thanksgiving; hence we urge that you attend the service, bringing such gifts as you have in store.

Copy of the envelope accompanying circular invitation. (Send to Clara M. Law, 820 Westminster St., Providence, R. I., for them.)

Please inclose your gift with a scripture text in this envelope, seal it, and deposit in basket at the door, or send it to our treasurer.

.....Treas.

WORDS FROM HOME WORKERS.

NEW HAMPSHIRE.—That the hearts of the women of the New Durham Q. M. are enthused with the mission spirit has been manifest by the increased interest during the year in both the business and public meetings of the W. M. S. The business meeting of the January session at Alton was one of earnest prayer, helpful plans, and encouraging reports. Alluding to the present financial depression of our country the thought was emphasized that "*we should not begin to economize in our appropriations for the Lord's work.*" At the public meeting there were practical papers and recitations interspersed with singing. Collection \$16.15. Our president, Mrs. L. E. Hall, by her earnest devoted efforts is a helpful inspiration to others to unite with her "in His name" to carry forward the standard for missions in the New Durham Q. M.

M. G. OSGOOD, Sec.

NEW YORK.—The Owego Quarterly Meeting missionary society held a very interesting meeting at South Apalachin, Jan. 27, 1894. Our faithful president, Mrs. Mayhew Whitaker, not being present on account of her husband's severe illness, Mrs. Myron Prince of Mecca presided. The usual devotional exercises were conducted by Rev. S. S. Schnell, the choir following with a beautiful anthem. After the secretary had read her report a motion was made that all moneys raised be sent to the Central Association, which was carried. This means a great deal to the workers and the mission cause, as for nearly ten years past half of our money has staid in our own Quarterly Meeting. We thank God and take courage. After a good literary program was carried out, in which several little children as well as older ones took part, Mrs. Wm. Sherwood was called upon for a speech. She had for many years been a leader in this work, but an accident so serious that we feared she might never recover had kept her away from our meetings for over two years, so that all were pleased and interested in her good talk. Rev. C. P. Baker of Warren Center sang a beautiful solo, "Cast Thy Bread upon the Waters." Collection \$4.19.

JENNIE E. SCHNELL, Sec.

KANSAS.—When the subject of raising some money to help in defraying the expenses of Miss Emilie E. Barnes was presented to the children of the Sunday-school in connection with the Summit church near Half Way, Kan., all seemed eager to lend a helping hand; and although this has been a union Sunday-school since its organization, all joined earnestly in the desire to do something that we might feel in some way connected with the children's missionary. A program was arranged for a missionary concert, the scholars filling the parts assigned them and faithfully carrying out all plans. A collection amounting to \$3.60 was taken and forwarded to Miss De-Meritte. If we cannot organize Sunday-school Mission Bands, cannot other schools within the limits of the Northern Kansas Y. M. help a little in the grand work of sending a teacher to the children of India? Remember that Miss Barnes is to be the *children's missionary*, and the children are to be responsible for her support, and that every penny helps.

Half Way, Kan.

.N. L. ABBEY.

MICHIGAN.—*Batavia.* The glad New Year 1894 draws on the W. M. S. Auxiliary to the F. B. church in this place and finds it in a very flourishing condition spiritually and financially, having a membership roll of 52, nearly all of whom are active resident workers.

The annual election of officers occurred on Dec. 15, and really took on the form of a reelection in every instance, as the following list will show: Pres., Mrs. C. H. Austin; vice-pres., Mrs. L. M. Bowers; treas., Mrs. G. D. Lockwood; sec., Miss Libbie Gray; chorister, Miss Minnie Russell; agent for the HELPER, Mrs. L. R. Tuttle. Five new members were added at the last meeting. The tenth anniversary of the organization was to have been celebrated by appropriate exercises on Sunday evening, Jan. 28, but on account of a glorious revival in our midst it will be observed some time in February, when Miss Lizzie Moody of Hillsdale, home missionary, will deliver a lecture. Rev. E. V. Gardner, a student from Hillsdale, has been our faithful pastor for a year and a half, and now he is witnessing visible results of the good work done.

MRS. E. C. MINNTLIE, *Sec.*

FOR WESTERN WORK.—Nashville Auxiliary, Minnesota, Nov. 23, \$1.10; Horton Auxiliary, Kansas, Dec. 20, 55 cents; Min-

neapolis Auxiliary, Minnesota, Jan. 26, \$5. Total, \$6.65.

MRS. A. A. MCKENNEY, *Treas.*

Miss Coralie Franklin's short visit to Storer College in February was much enjoyed. She gave a short but inspiring talk to the young ladies.

Miss Agnes Brooks has been appointed assistant in the sewing department at Storer College.

Of *Miss Gaunce*, one of the band of missionaries last sent out, *The Religious Intelligencer* says, "She has already made some progress in the study of the Oriya language, as well as having been a great comfort and encouragement to the missionaries. To Mrs. Boyer especially her arrival must have been one of the most pleasant, having come directly from the home land, and having so lately seen and talked with her children and her grandmother. She can tell her, too, of the deep sympathy all the people here have with her, and the constant interest in her work."

The *church of Dover, Me.*, under the direction of Mrs. Wade, has sent a barrel of very nice clothing to Rev. Mr. Newman of Winchester, Va., in answer to the call for aid in the *Morning Star*.

Mrs. Phebe Preston of Spruce Grove, Pa., has made a donation of \$500 to Storer College, the income of which is to be used to aid indigent students by giving them employment. It is understood that it is not to be given away, but to be earned by honest labor. Mrs. Preston is a member of the Society of Friends who has for years past been deeply interested in the school.

"We wish," says the *Storer Record*, "the fund could be raised to \$50,000. Every self-respecting young person feels better to have earned his money than to have been an object of charity."

Mrs. Franklin Blake attended the New Durham, N. H., Q. M. held at Alton, as corresponding messenger from York Co., Me., Q. M.

Mrs. A. B. Webber was elected as corresponding messenger from the York Co. Q. M. to the next session of the Rockingham Q. M.



HINDU OX CART.

MISS COOMBS and I were once spending a fortnight in the country, stopping at a bungalow and working among the people of the neighboring villages.

Early one morning we were awakened by a series of strange, confused sounds, which in our half-awakened state seemed half-human and wholly alarming. Irregular and discordant when taken together, on listening closely we discovered that each sound repeated itself with strange regularity of time and tone.

The sounds gradually approached. What could it mean? How well I remember our breathless attention in the darkness. One sound was a sudden startled shriek followed by a moment's silence and the same shriek repeated. Another a petulant whine, pitched at a lower key, long drawn out and scarcely stopping before it is resumed. Another made our flesh creep. Was it man or beast that uttered that hoarse groan? It might have been some dying man's last—but that too was repeated again and again as it neared our lonely bungalow.

Our curiosity getting the better of our fears, we peered through the shutters and in the dim morning twilight saw—what? Not some foul murderer pursuing his victim, but a procession of just such clumsy carts as you see in the picture crawling sleepily along the road.

The drivers, stretched full length on their loads, were supplementing their night's rest by a morning nap, while the dust of the road muffled the slow tread of the oxen, and the only sounds we heard were the variously pitched creaking of the unoiled and heavy wooden wheels.

We had a good laugh at our fears as the procession slowly dragged itself out of hearing.

One sometimes wonders what Santals have been doing all these centuries that their means of conveyance are still so primitive. The drivers, however, engage in no such exhausting employment, but dream sweetly on.



Hindu Ox Cart.

The dry atmosphere cuts deep fissures in one of the heavy block wheels, and finally splits a segment from each side, leaving it shaped like an imperfect ellipse, while its mate remains a circle. Each revolution gives the driver two one-sided jolts, mitigated by no intervening springs, as the wheel advances from a long to a short radius. But he slumberously rolls toward the round wheel, and leaves the eccentric one to beat double time to its own music.

Restless Yankees lose half the comfort of living. I do not doubt that we would add years to our lives by borrowing some of this take-your-ease-as-you-go policy from the philosophical Hindu.

NELLIE M. PHILLIPS.

Winnebago City, Minn., Jan. 31, 1894.

HOW IT WAS DONE.

AMONG my "pictures that hang on memory's wall" are a series of very bright ones labeled "Mission Band Meetings." I am glad they are there with the others, serious and comic, which the years have painted.

There are portraits in them of merry, earnest boys and girls whose merry earnestness developed into noble life work. One comes before my mind, a noted pulpit orator of a large Ohio city church. Another is a missionary in India.

Ida Hazelton was one of the number. Her brother, for some time our president and always our leader, gave devoted service to the country in time of war, and a few years since passed to the better world. Another is mayor of a Western city. Others have places of honor and trust. I do not know of one of those children, who so faithfully were present at the mission meetings each Saturday afternoon in that little New Hampshire mountain valley, who has not won success out of a life helpful to others. Those mission meetings were our training schools.

My young friends, you too want your own mission meetings, because your hearts are also full of desire to win from life its most precious blessing, the consciousness of having helped some one to be better and happier.

Do you ask how we succeeded in starting and maintaining those Mission Bands? We *wanted* them. We *talked* about them. We did what we could to make them *interesting*. We

prepared our little articles, recitations, and essays. We asked others to come. We could not keep ourselves in order, for we were afflicted with all wishing to talk at once and in thinking that our individual way of converting the heathen was best, and we could not earn very much money; so we sought help of older people who could keep us orderly and aid us in planning with our finances. But we always felt that the responsibility rested upon us and that we must make each meeting interesting.

As we grew older we yielded the care to the younger members, till, moving along in the grades of mission work, we passed out of but never beyond the Mission Band.

I know there are boys and girls all about us in our Sunday-schools who want to have a share in just this kind of Christian work. Talk about it with your mates and with the older people. Remember we are only grown up boys and girls, and we don't forget what we used to enjoy. We want you to have the same good times. Ask us how we did it, and then do as much better as you can.

FRANCES STEWART MOSHER, *Sec. Children's Work.*

OUR YOUNG PEOPLE.

“PRAISE to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ.”

ENCOURAGING.

THE young people have helped so much during the last month for Miss Barnes's salary, and for other departments of the work of the Woman's Society, that special mention should be made of the fact in "Our Young People's" department of the HELPER.

Contributions have been received from primary departments of Sunday-schools, from Sunday-schools, and from Sunday-school classes in Portland and Greene, Me., Boston, Providence (Elmwood Ave. church), R. I., Springville, N. Y., Minneapolis and Champlin, Minn., Salem, Neb., and Harper's Ferry, West

Va.; from Christian Endeavorers in Providence—Elmwood Ave. and Roger Williams churches—and Winona, Minn.; from Advocates of Christian Fidelity in Dover and Foxcroft, Me.; and from Children's Bands and other organizations in North Lebanon and West Falmouth, Me., Laconia, New Hampton, and Rochester, N. H., Washington, Vt., Olneyville, Carolina, and Pascoag, R. I., Buffalo, N. Y., and Tamaroa and Kingston, Ill. Is this not an encouragement for other young people to "do likewise"?

It would add much to the interest of the young people's work, for Sunday-schools and societies contributing to the work of the Woman's Society to furnish reports of what they are doing for "Our Young People's" department in the HELPER. These letters should be sent to the Editor of the MISSIONARY HELPER, Lewiston, Me.

TREASURER.

ALL ARE INVITED.

WE cordially invite all of our young friends to unite with us in our May thank offering service. The season is a glad, rejoicing one. Youth is full of hope and joy. Gratitude is most beautiful when shown by the young for God's blessings to them. If the older friends are not arranging for a thank offering service, invite them to unite with you.

EXTRACTS FROM MISS BARNES'S LETTER.

"WE arrived here" (Balasore) "Saturday evening, the 13th of January. One of the teachers in the school here is to be my teacher in Oriya—Rachel Das. A nice girl she is, too. I have a sewing class. I love the little black girls already. . . .

"Mr. Coldren met us with his own boat, the *Indiana*, and we reached Balasore in time for the welcome reception given us by the natives in Mrs. Boyer's schoolroom. They sprinkled rose water on us, and gave us little sticks perfumed with sandalwood oil, and an address of welcome, first in Oriya, then in English. Miss Scott and I have called upon some of the native Christians. One dear blind woman said to us, 'May God's great love remain upon you.' I am glad I am here, and think, when I get used to the ways, I shall like it very much. I hope the natives will like me, and that I may soon be able to teach them the love of Jesus."

EDITORIAL NOTES.

ALTHOUGH this number of the *HELPER* is not so fully devoted to thank offering matter as was the April number of 1893, in giving so much space as we do to the subject, articles on other themes are crowded out. Contributors will please be patient. . . . All who read the extract from the *Medical Missionary Record* in the March *HELPER* will be glad to see the whole article, entitled *Murdered Millions*. This is printed with other valuable articles in pamphlet form. This little book is just the thing for use in Auxiliaries, and cannot fail to help in developing increased interest in missions. Price, in paper cover, 15 cents, single copy, \$10 per hundred. If wanted for an Auxiliary library, board covers are preferable; price, 30 cents. Address Rev. G. D. Dowkontt, 118 East 45th St., New York City.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY.

Receipts for February, 1894.

MAINE.

Augusta aux., native teacher . .	\$7.00
Bath, "for the women of India" .	5.00
Bowdoin Q. M. aux.	3.31
Biddeford aux.	13.00
Cumberland Q. M., Miss Baker's salary	6.25
Caribou, Abbie F. Goddard member state W. M. S.	1.00
Dover, A. C. F. Miss Barnes's sal.	5.00
East Hebron aux.	3.00
East Otisfield aux., Bible woman with Mrs. Smith	6.00
Farmington Falls, Mrs. Mary J. Morrill F. M.	2.00
Greene aux., Miss Coombs's sal.	6.00
Greene S. S. Miss Coombs's sal.	2.00
Gilford, Mrs. Lydia P. Cobb . .	1.50
Kingfield aux., F. M.	6.21
Kingfield aux., proceeds Miss	

Concert	\$3.67
Lewiston aux., Main St. Miss Coombs's salary	17.25
Michigan "for hard times" J. .	1.00
Mapleton aux., Paras	6.25
North Berwick aux., on appro. .	9.36
North Berwick Clara Dexter . .	5.00
North Lebanon "Children's Band" \$2.75, aux. \$2.25, L. M. Mrs. Franklin Blake	5.00
Portland aux., 1st F. B. ch. by N. I. Agerson's S. S. class for Miss Coombs's salary	10.00
Portland aux., 1st ch. special offering for F. M.	17.75
Portland aux., Mrs. O. W. Fullam for L. M.	25.00
Parsonsfield Q. M. aux., appro. and on L. M. Jennie W. Haynes So. Parsonsfield aux., Rag. Schs.	3.63

and on L. M. Mrs. J. F. Bickford	\$5.00
Sumner, Mrs. Harriet A. Hollis	1.00
Woolwich and Wiscasset ch.	4.00
West Falmouth aux., Mid. work \$3.25, Mrs. F. P. Palmer T. O. \$1, Mid. work and L. M. Mrs. D. F. Small	4.25
West Falmouth, Helping Hands Miss Barnes's salary	1.68
Windham Center ch., zen. work \$3, and Miss Baker's sal. \$2	5.00
West Lebanon aux., income Dearborn fund	12.00
West Peru Mrs. W. S. Walker Gen. Fund	2.50
West Peru, C. E. society for Miss Barnes's salary	1.50
York Co. Q. M. col. at No. Berwick	22.51
"Unknown" for Gen. Fund	10.00

NEW HAMPSHIRE.

Ashland, P. C. M. Batchelder	\$2.00
Bristol, Mrs. D. Calley for Mrs. Lightner and Miss Butts	5.60
Bow Lake aux.	3.75
Belknap Asso., for Mrs. Lightner and Miss Butts	13.00
Contoocook ch. on L. M.	5.00
Concord, on account of bequest of Silas Curtis by Moses B. Smith executor	500.00
Center Sandwich aux., Miss Butts and Mrs. Lightner	4.00
Center Sandwich, Mrs. H. P. Tasker, F. M. and Storer Col.	5.00
Dover, Miss Abbie V. Winkley	1.00
Dover, Laura A. DeMeritte	5.00
Dover, estate of Robert Cristy on account of residuary for "Cristy Fund" per Laura A. DeMeritte Ex.	14,000.00
Epsom ch., Miss Butts and Mrs. Lightner	7.00
Franklin Falls aux., Miss Butts and Mrs. Lightner	3.00
Gonic aux.	15.50
Gonic, Mrs. L. H. Howe for Suni in Sinclair Orphanage	10.00
Hampton aux., for Suni in Sinclair Orphanage	6.00
Laconia, "Loyal Myrtle League" for Laconia sch.	5.00
Meredith Village aux., for Miss Butts and Mrs. Lightner	4.00
New Durham, "a sister in Christ"	5.00
New Hampton aux., for Miss Butts's salary	5.00
New Hampton, Children's Miss. Band for school in India	5.00
New Hampton, collected by Mrs. Bacheler for Miss Butts's work Plymouth, "M. T. C. W." for F.	1.00

M.	\$2.00
Rochester, District Convention	14.50
Rochester, "Willing Workers" for Suni	10.00
South Barrington aux.	11.75
Somersworth aux., Miss Butts's salary on L. M. Mrs. Emma White	5.00

VERMONT.

Morrisville, Mrs. J. Robie Mrs. Smith's salary	\$5.00
Middlesex, Anna Cummings \$1 for Soundree and \$1 for Mrs. Smith's salary	2.00
South Strafford aux., Mrs. Smith's salary	5.00
Wheelock Q. M. col. Mrs. Smith's salary	7.40
Washington Hopeful Workers for Clara Thorne Sinclair Orphanage	6.00

MASSACHUSETTS.

Blackstone aux., Miss Phillips's sal. \$7.50, Ind. Dept. \$7.50	\$15.00
Boston F. B. ch., Mrs. Mary A. Fifield	5.00
Boston, S. S. Primary Dept. for Miss Barnes's salary	2.62
Haverhill, a friend Gen. Fund	5.00
Lowell aux., Chelmsford St. ch. Sayta \$5, Summatti \$6.25	11.25
Lynn aux.,95
Mass. Asso. at Lowell aux.	25.00
Roxbury, Miss Susan Wyman	25.00
Taunton aux., Miss Phillips \$6, Ind. Dept. \$2	8.00
"As Thou Wilt"	5.00

RHODE ISLAND.

Auburn ch., Miss Phillips's sal.	\$3.00
Arlington aux., Miss Phillips's sal. \$3.75, Ind. Dept. \$3.75	7.50
Carolina aux., Miss Phillips's sal. \$2.50, Ind. Dept. \$2.50	5.00
Carolina, "Happy Little Builders" Miss Phillips's sal. \$7.50, Ind. Dept. \$7.50	15.00
North Scituate ch., for quarter's bills	2.00
No. Scituate aux., Miss Phillips	4.50
Olneyville ch., Miss A. F. Bowen Miss Phillips \$10, Ind. Dept. \$10, and L. M.	20.00
Olneyville aux., Miss Phillips's \$6, Ind. Dept. \$6, Rent \$3	15.00
Olneyville Orissa Band, Miss Phillips \$12.50, Ind. Dept. \$12.50	25.00
Pascoag aux., Miss Phillips's rent \$5, Ind. Dept. \$5	10.00
Pascoag Young People, Miss Phillips \$3, Ind. Dept. \$3	6.00
Pawtucket Central Ave. Mission,	

Miss Phillips \$3, Ind. Dept. \$3	\$6.00	Miner's salary	\$5.00
Providence Y. P. S. C. E., Roger Wm. Miss Phillips \$10, Ind. Dept. \$8.75	18.75	Central City aux., for Mrs. Miner's salary	7.30
Providence, Mrs. C. S. Bradbury Miss Phillips \$2, Ind. Dept. \$3	5.00	Campton aux., for Mrs. Miner's salary	2.00
Providence aux., Elmwood Ave. Miss Phillips	7.80	Delaware and Clayton aux. Q. M., for Mrs. Miner's salary	1.75
Providence S. S. Miss. Soc. Elmwood Ave., Miss Phillips \$3, Ind. Dept. \$3.50	6.50	Fairbank aux., Mrs. Miner's sal. Waterloo Q. M. aux., Mrs. Miner's salary	3.40 5.00
Providence, J. E. Soc. Elmwood Ave. for Miss Barnes	2.00	MINNESOTA.	
Providence, a friend Elmwood Ave. Ind. Dept.	5.00	Anoka, Mrs. P. R. Kobbins for Bible woman at Midnapore . .	\$12.50
Providence, Mrs. E. M. Bannister Elmwood Ave. Ind. Dept. . . .	1.50	Champlin, Mrs. Emily F. Henion for Bible woman at Midnapore .	12.50
Providence aux., Roger Wm. Miss Phillips \$10, Ind. Dept. \$15	25.00	Champlin aux.	12.50
Providence aux., Roger Wm. Miss Phillips \$12.50, Ind. Dept. \$12.50, and mite boxes for rent \$13	38.00	Champlin S. S., for Miss Barnes's salary80
Providence, Mrs. L. B. Stillman \$8.33, Miss Clara Law \$8.34, Miss Lillian Ralph \$8.33, for a zenana teacher	25.00	Houston Q. M. col. Miss Barnes's salary	2.61
Providence, Mr. James L. Tourtellot	10.00	Hennepin Q. M., col. F. M. . .	2.57
Tiverton ch., Miss Phillips \$6.25 Ind. Dept. \$6.25	12.50	Minneapolis, King's Workers 1st ch. for Delodi	5.00
Warwick Central ch., Miss Phillips \$2.50, Ind. Dept. \$2.50 . .	5.00	Minneapolis, King's Workers Ind. Dept. at Storer	5.00
NEW YORK.		Minneapolis S. S. 1st ch., for Miss Barnes	2.00
Buffalo Mission Band, Miss Barnes's salary	\$12.50	Nashville Center, Mr. and Mrs. A. A. McKenney F. M.	5.00
Poland aux.	15.00	Winona aux., Miss Barnes . . .	5.00
Springville, S. S. F. B. ch. Miss Barnes's salary	4.36	Winona, Junior C. E. Miss Barnes	2.00
ILLINOIS.		NEBRASKA.	
Campbell Hill aux., for Miss Barnes's salary	\$2.00	Salem S. S., for Miss Barnes . .	\$1.30
Dry Hill aux., Miss Barnes's sal. Herbert aux., for Miss Barnes's salary	1.00 3.25	Salem aux., for F. M.	1.11
Kingston, "Willing Workers" Miss Barnes's salary	5.00	SOUTH DAKOTA.	
Tamaroa Mission Band Miss Barnes's salary62	Sioux Falls, Mrs. M. H. Darling for O. and P. Miss Barnes . .	\$10.00
MICHIGAN.		Sioux Falls aux., for Miss Barnes's support	5.96
Lansing aux., F. B. ch.	\$10.00	Sioux Falls S. S., for Suli Sinclair Orphanage	5.76
IOWA.		CALIFORNIA.	
Aurora, Mrs. M. Miller \$1, Miss Abbie Miller \$2, Mrs. Miner's salary	\$3.00	Pasadena, L. H. Beede	\$1.00
Aurora aux., on quarter's expenses Aurora aux., Mrs. Miner's salary Bryantsburg, by friends for Mrs.	2.00 1.90	OREGON.	
		Portland, Mrs. L. J. Rideout O. and P. of missionary	\$2.00
		WEST VIRGINIA.	
		Harper's Ferry F. B. S. S., for Miss Barnes \$5, and Miss M. J. Baker for F. M. \$1	\$6.00
		Total	\$15, 489.08
		LAURA A. DEMERITTE, Treas.	
		Dover, N. H.	

CORRECTION.—Credit in January receipts to Rochester church should have been Auxiliary \$5.